

The . . .  
Patriarchate  
of . . .  
Jerusalem

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ARCHDEACON DOWLING  
D.D.

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THE PATRIARCHATE  
OF JERUSALEM







THE HOLY SEPULCHRE TOMB

*Prontispiece.*

# THE PATRIARCHATE OF JERUSALEM

BY

ARCHDEACON DOWLING, D.D.

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COMMISSARY FOR EASTERN CHURCH INTERCOURSE WITHIN THE ANGLICAN  
BISHOPRIC IN JERUSALEM

WITH A PREFACE BY

THE LORD BISHOP OF SALISBURY

*SECOND EDITION, REVISED AND ENLARGED*

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TO THE  
ASSOCIATED

GIFT



Kindly light of the Father's glory,  
Blessed and Holy Jesus Christ,  
Now that we see the setting sun,  
And light the evening lamps,  
Again we worship God,  
The Father, Son, and Holy Ghost.

At all times it is right to praise Thee,  
Son of God, and Life-Giver;  
And so the whole world shall always  
tell Thy glory.<sup>1</sup>



<sup>1</sup> The φῶς ἱλαρόν the Orthodox Greek Office, sung every day at the middle of *Hesperinon* (Vespers), attributed to "The Holy Martyr Athenogenes," second century, who is commemorated in the Byzantine Church Kalendar on July 16. St. Basil (A.D. 329-379) refers to the authorship of this Hymn in his *De Spiritu Sancto* xxix, 73. It corresponds to the Western Church *Magnificat*.



TO  
**Damianus,**  
THE MOST BLESSED AND HOLY PATRIARCH  
OF THE HOLY CITY JERUSALEM,  
AND ALL PALESTINE, SYRIA, ARABIA BEYOND JORDAN,  
CANA OF GALILEE, AND HOLY SION,  
IN GRATEFUL REMEMBRANCE  
OF HIS UNDEVIATING KINDNESS FOR MANY YEARS PAST,  
AND AS A PLEDGE OF REVERENCE  
FOR THE TIME TO COME ;  
THIS WORK IS, WITH HIS PERMISSION,  
MOST RESPECTFULLY DEDICATED.

## PREFACE

I HAVE read my friend Archdeacon Dowling's new edition of his *Patriarchate of Jerusalem* with great interest and admiration. Although small in compass it is a work of great labour, and I have reason to think that it is very accurate. It certainly contains information which can be found nowhere else, and information which is necessary towards the formation of a just estimate of the internal condition of the city and country which must ever be dear to the heart of Christians in every part of the world. Incidentally it will help to dispel any prejudice which may still remain in the mind of any one as to the propriety and desirability of our having a resident Bishop in the Holy City. The illustrations contribute much to the vividness and completeness of the picture.

JOHN SARUM.

*July 8, 1909.*



## INTRODUCTION

IN preparing a new edition of this booklet I regret that, after considerable research, I am still unable to throw much additional light upon the vexed question of Arabs having been Patriarchs of Jerusalem (see pp. 55-62). The subject just now is full of local interest, and ought to be settled.

No doubt mistakes may be found in the following pages. It must be borne in mind, however, how difficult it is to obtain thoroughly trustworthy information. Let me mention one instance.

On two occasions I asked the late Archbishop Stephanus (Titular Archbishop of Mount Tabor) whether Bethlehem was considered a Metropolitan or an Archiepiscopal See. He answered me that it was the throne of an archbishop. Since his decease Orthodox Greek Ecclesiastics have assured me that it was formerly a Metropolitan See.

During the late troubles at the Patriarchate (1909) three members of the Holy Synod have been exiled from Palestine. Whether they will be allowed to return in the course of time is doubtful at present. Consequently the former office of the Archimandrite Euthymius, as

## INTRODUCTION

Guardian of the Treasury of the Holy Sepulchre, is left unfilled on p. 31.

The Patriarch Damianus has requested that this slight sketch of the Orthodox Eastern Church in Jerusalem may be translated into Greek. This will be undertaken by the Deacon Timotheus Pythagoras Themelis of Jerusalem, to whom I am indebted for information.

My warmest thanks are due to the Bishop of Salisbury for correcting the proofs; to Professor Margoliouth, Mr. Walter Gordon, Mr. James Parker (of Oxford), and the Rev. J. E. Hanauer (of Damascus), for fresh light thrown upon the section headed, "Lack of Privileges for Syrian Clergy."

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## The Patriarchate of Jerusalem.<sup>1</sup>

AFTER the destruction of Jerusalem, September 7th, A.D. 70, Cæsarea became the civil Metropolis of Palestine. This arrangement was adopted by the Church, the Bishops of Jerusalem enjoying a mere honorary pre-eminence. Although the Ancient Undivided Church recognized the Holy City as "the Mother of all Churches," St. James the Just being its first Bishop,<sup>2</sup> it was not until the Council of Chalcedon, A.D. 451, that Jerusalem was separated from the Patriarchate of Antioch, Juvenal being the 27th on the list of *Gentile* Bishops. At that date Cæsarea was powerless to prevent the new arrangement. Consequently, among the four Patriarchates of the Holy Orthodox Church, viz. Constantinople, Alexandria, Antioch, and Jerusalem, the last erected was that of the Holy City. This Patriarchate is an independent one,

<sup>1</sup> It will be noticed that the following pages refer mainly to what is transpiring within this Patriarchate during 1909.

<sup>2</sup> "I do not think it can reasonably be disputed that the New Testament notices of the Church of Jerusalem fully bear out the ancient tradition, that it was presided over by a single person, namely, St. James."—*The Historic Claims of Episcopacy*, by Dr. Salmon, S.P.C.K., 1907, p. 20.

## THE PATRIARCHATE OF JERUSALEM

but it never initiates any important movement of general interest in the Orthodox Eastern Church, without previous consultation with the Œcumenical Patriarch, and the consent of its colleague in Alexandria. Since 1899, when Meletius, the *Arab* Metropolitan of Laodiceá, was elected Patriarch of Antioch, and again, when another *Arab*, Gregorius, Metropolitan of Tripoli, was appointed as his successor, there has been no official intercourse between the Patriarchates of Constantinople, Alexandria, and Jerusalem with the Throne of Antioch.

The Jerusalem Patriarch Theophanes, A.D. 1608–1641, purchased a property, which had formerly belonged to the Princess Cantacuzene, at Phanar, on the Golden Horn. It was burnt down in A.D. 1649, but rebuilt by Merchants of Constantinople, and became the usual residence of later Patriarchs. In consequence of this many of the literary treasures of the Church of Jerusalem were for a long time preserved at Constantinople—as will be mentioned later on. In this way, since the early part of the seventeenth century until A.D. 1867, the Greek Patriarchs were non-resident. Kyrillus II, the 128th Patriarch, was elected at Jerusalem in 1845, but he did not remain in residence until 1867.

The nine Patriarchs of Jerusalem during the nineteenth century are as follows:—

|              |                                  |
|--------------|----------------------------------|
| Anthimus     | ... A.D. 1787–1808.              |
| Polycarp     | ... „ 1808–1827.                 |
| Athanasius V | ... „ 1827–1845.                 |
| Kyrillus II  | ... „ 1845–1872. <i>Deposed.</i> |





THE PATRIARCH DAMIANUS

## THE PATRIARCHATE OF JERUSALEM

|              |                                |                  |
|--------------|--------------------------------|------------------|
| Procopius II | ... A.D. 1872-1875.            | <i>Resigned.</i> |
| Heirotheus   | ... ,, 1875-1882.              |                  |
| Nicodemus    | ... ,, 1883-1890.              | <i>Resigned.</i> |
| Gerasimus    | ... ,, 1891-1897. <sup>1</sup> |                  |
| Damianus     | ... ,, 1897.                   |                  |

The present Patriarchate, extending north and south from the Mountains of Lebanon to the Red Sea, and from the Mediterranean on the west to the Great Desert on the east, embraces all the country described by the ancient name of "Phœnicia, Palestine, Galilee, Samaria, Judea, Idumæa and Arabia Petræa." The full official title of the Patriarch is :—

"The Most Blessed and Holy Patriarch of the Holy City Jerusalem, and All Palestine, Syria, Arabia beyond Jordan, Cana of Galilee, and Holy Sion."

### The Patriarch Damianus.<sup>2</sup>

DAMIANUS, the 132nd Patriarch, was born and educated in the Island of Samos, where, as a layman, he became a widower before entering the Jerusalem Convent of St. Constantine as a monk. He was elected Patriarch by the Holy Synod in July, and was enthroned on August 15, 1897. He had been previously Titular Archbishop of Philadelphia (Rabbath Ammon). He

<sup>1</sup> In 1885 Gerasimus, Titular Metropolitan of Scythopolis, became Patriarch of Antioch. He was persuaded to allow himself to be translated to the Jerusalem Throne in 1891.

<sup>2</sup> November 1 is the Feast of St. Damianus the Unmercenary ('*Ἀνάργυρος*) Physician, who suffered martyrdom under Diocletian, A.D. 284. On this Festival his Beatitude personally celebrates his Name-day.

## THE PATRIARCHATE OF JERUSALEM

represented the late Patriarch Gerasimus, as Archbishop, at Bethlehem. During 1894 he was officially present, as the Jerusalem prelate of the Holy Synod, at the Coronation of Nicholas II in Moscow. The greater part of each year he lives at the official residence of the Patriarchate, opposite the Great Convent in Jerusalem. The Patriarch has also a summer abode (also official) not far from the Holy City, and beyond the German Colony, at Katamôn, situated, according to a Greek tradition, on the site of the House of St. Simeon<sup>1</sup> (Luke ii. 25). His Beatitude also occasionally resides at the Patriarchal property in the Moslem village of El Bretz, situated about half way between Jerusalem and Jaffa (one and a half hours' ride from Deir Abân railway station), where he enjoys his lovely garden, working often with his own hands. Owing to the exorbitant Turkish taxation on Turkish subjects in Palestine, the Patriarch considerably relieves the downtrodden fellahin of his neighbourhood by employing them as day-labourers.

His Beatitude, following the example of his two predecessors, is on most friendly relations with the Anglican Bishop in Jerusalem.<sup>2</sup> In 1906 he sent a

<sup>1</sup> See Appendix, No. I.

<sup>2</sup> For additional information see "Pan-Anglican Papers," S.F. II (f), *The Orthodox Greek Church*, by the Author. S.P.C.K., 1908. Price 2d.

On the 31st of January, 1890, a former Patriarch, Nicodemus, gave his *written* consent in Greek for the erection of an Anglican Church "on an appropriate site outside the Holy City," and "that the Church in question should be placed under the immediate supervision and control of the Bishop of the Anglican Church here."

## THE PATRIARCHATE OF JERUSALEM

deacon (monk) to Oxford. The candidate selected was the Reverend Timotheus Pythagoras Themelis, a native of Samos, who distinguished himself (1) during four years' study in the Samos Pythagorean College, and (2) during his seven years' course in the Theological College at the Convent of the Cross.

Three instances may be mentioned, out of many others, which have occurred within the last twelve years, of the friendly feeling existing between the Patriarch and Bishop Blyth.

1. In February 1903 an important Clan of 400 Bethlehem Orthodox Syrians petitioned the Anglican Bishop to receive them into the English Church. They represented themselves as suffering under various grievances. The Patriarch was at once informed of what had occurred during two interviews at St. George's College. After various friendly discussions with all the parties concerned, the projected schism was happily averted, and Damianus thanked the Bishop for his successful mediation.

2. The Clergy and Laity of the *Church of England Travel Guild* were presented on November 23, 1906, to his Beatitude. Before leaving the Salon, each visitor received a photograph of his Beatitude from his hands, and, on being requested to pronounce his Benediction, the Patriarch recited the following Prayer in Greek, the English translation of which (printed at the Patriarchal Press) is as follows:—

ALMIGHTY GOD, the FATHER of Mercy, and GOD of all request, these bowing to Thee their heads, bless, purify,

## THE PATRIARCHATE OF JERUSALEM

defend, strengthen; from every wicked work withdraw, and to every right action conjoin; make everything smooth to them according to the wants of each of them; to those navigating sail together, to those travelling attend, the diseased heal, as the Source of all benignity is in Thee, and to Thee the FATHER, to the SON, and to the HOLY SPIRIT, we send up the Glory for ever.

The Grace of our LORD JESUS CHRIST, and the love of the GOD and FATHER, and the Communion of the HOLY SPIRIT may be with you. Amen.<sup>1</sup>

3. Those who are familiar with the *Jerusalem and the East Mission* are aware that the Anglican Bishop has dwelt at length in his three *Charges* (1891, 1893, 1896) on the vexed question of "Confirmation and the Chrism."

Confirmation is, in the Orthodox Eastern Church, universally given by the Priest, immediately after Holy Baptism, the holy oil having been consecrated by a Bishop. The use, within the Patriarchate of Jerusalem, is as follows: "*He anoints the baptized person with holy oil, making the sign of the cross on his forehead, and eyes, and nostrils, and mouth, and both ears, and breast, and hands and feet, saying: The seal of the gift of the HOLY GHOST. Amen.*"

TERTULLIAN (A.D. c. 193-217), before his secession (*De Baptismo*, c. vii) says, "Next, coming forth from the baptismal font, we are anointed with oil blessed according to the primitive ordinances, in accordance with which men were anointed with oil."

<sup>1</sup> No alteration has been made in this Patriarchal translation.

## THE PATRIARCHATE OF JERUSALEM

ST. CYPRIAN (A.D. c. 200–258), in conjunction with his Synod, writes of it as being necessary: “He who is baptized must of necessity be anointed also, that, having received the chrism, he may be anointed of GOD.” (*Epist.* 70, c. 2.)

ST. BASIL wrote his *De Spiritu Sancto*, A.D. 374. In chapter xxvii he remarks as follows: “Moreover, we bless the water of baptism and the oil of chrism, and, besides this, the catechuman who is being baptized. On what authority do we do this? Is not our authority silent and mystic tradition?”

THE SEVENTH CANON OF THE FIRST COUNCIL OF CONSTANTINOPLE (the Second Œcumenical Council, A.D. 381) orders that “those who from heresy turn to orthodoxy” “are first sealed or anointed with the holy oil upon the forehead, eyes, nostrils, mouth, and ears; and when we seal them, we say, *The Seal of the gift of the Holy Ghost.*”<sup>1</sup>

The Orthodox Eastern Church, in its reverence for antiquity, refuses to separate what the Primitive Church had joined, viz. Infant Baptism and Infant Confirmation. Therefore Bishop Blyth, during the whole of his lengthy Episcopate, has consistently objected to reconfirm individual Syrian seceders from the Orthodox Eastern Church within this Patriarchate.

The rite of Confirmation, as administered in the Orthodox Eastern Church, is in form similar to that which was in vogue in England for centuries; and if

<sup>1</sup> A select library of the Nicene and Post-Nicene Fathers, Vol. XIV, p. 185.

## THE PATRIARCHATE OF JERUSALEM

the Greeks have omitted the laying-on of hands, we have equally omitted the Unction which had been long practised in the various regions of the Church. It is important to remember that in the first *Book of Common Prayer* (1549) the Priest was directed to anoint the child on the head after Baptism, saying: "ALMIGHTY GOD, FATHER of our LORD JESUS CHRIST, who hath regenerate thee by water and the HOLY GHOST, and hath given unto thee remission of all thy sins; He vouchsafe to anoint thee with the unction of His HOLY SPIRIT, and bring thee to the inheritance of everlasting life. Amen." This was an act independent of confirmation by the Bishop, with laying on of hands, which followed when the child had reached "years of discretion."

The problems connected with the revival of this Missionary Bishopric in 1887 have been happily solved, and the position of the Anglican Bishopric in the Bible Lands has steadily improved.

It must not be understood that Bishop Blyth and his Archdeacons are pressing the authorities of the Orthodox Eastern Church for reunion. They are simply and solely encouraging friendly relations. The opportunities which occur for helpful offices towards each of the Churches of the East are becoming frequent and prominent. Wherever they are clear from political questions, we are thankful if we can meet them. We usually have the advantage of acting with their prelates, who understand the position occupied by a Communion now so powerful in spiritual influence, and so





THE LATE ARCHBISHOP OF JORDAN  
(EPIPHANIUS)

## THE PATRIARCHATE OF JERUSALEM

free to wield it, as is the Anglican Communion. This, which is peculiarly the work of the "Anglican Bishopric of representation," to use a phrase of our present Bishop's, is becoming a source of increasing outlay, both in education, and under other aspects, for which no provision is made, except by private donations.

### A Learned Archbishop.

THE late Archbishop of Jordan, Epiphanius, was born in Cyprus, on October 18, 1837. His original name was Charalampus Mattheus. In 1845, when he was eight years old, his uncle, the late Metropolitan of Petra (Meletius), brought him to Jerusalem, and assumed the responsibility of his education. At first, under the guardianship of his uncle, he attended the course of instruction in the Theological College of the Cross, and then he went to the famous Theological College of Halki, in order to complete his studies. In 1855 he became a monk, and in 1860 was ordained a deacon, and known as Epiphanius. After he finished his course in the Theological College of Halki, he returned to Jerusalem, where he was appointed a professor of the Interpretative Branch of Theology in the Theological College of the Cross. He taught there for three years with great success. He was then sent by the Fraternity of the Holy Sepulchre to the Universities of Athens, St. Petersburg, and Strasburg. He remained in Europe four years, where he learned the French, German, Arabic, Russian and Hebrew languages. After

## THE PATRIARCHATE OF JERUSALEM

that he returned to Jerusalem, where again he was appointed a Professor in the Theological College of the Cross of Dogmatics, Ecclesiastical Law, and other subjects. In addition to his professorial duties, he wrote several books, and translated the Russian Itinerary of the Archimandrite Daniel into Greek, as well as the voluminous work of Norov, a Russian Author. Possessing large private means, he was in a position to authorize an Orthodox Greek layman in Cyprus to translate into Greek the Reverend J. Hackett's *History of the Orthodox Church in Cyprus* (Methuen & Co., 1901). The Reverend F. E. Brightman, after visiting Jerusalem, dedicated the first volume of his valuable *Liturgies, Eastern and Western* (Oxford, 1896), "Domino Reverendissimo Epiphanio Archiepiscopo S. Fluminis Jordanis." In 1871 he was ordained a priest, and after a little time became an Archimandrite; and in 1872 he was elected a member of the Holy Synod of Jerusalem. After two years he was appointed Superior of the Theological College of the Cross, but just at the beginning of the next year he resigned, owing to imperfect eyesight. From this time he was connected more closely with the Fraternity of the Holy Sepulchre, for which he worked most zealously. On January 18, 1881, he was consecrated Archbishop of Jordan by the Patriarch Ierotheus. In 1883 he laid the foundation-stone in the northern part of the Mount of Olives of the "Convent of the Ascension" of our LORD.<sup>1</sup> Early on

<sup>1</sup> According to a fourteenth century tradition it is situated on the "Hill of the Viri Galilaei."

## THE PATRIARCHATE OF JERUSALEM

Saturday morning, August 29, 1908, the Archbishop suddenly entered into rest, aged 71 years. During the latter portion of his Episcopate of twenty-five years' duration he frequently represented the Patriarch Damianus as *locum tenens* during his Beatitude's absences from the Holy City. He was very friendly with the Anglican Bishop in Jerusalem.

### The Episcopate of the Jerusalem Patriarchate.

THE following is a carefully corrected list of the present Prelates within this Patriarchate (July, 1909).

#### I. METROPOLITANS.

- |                         |     |     |     |                             |
|-------------------------|-----|-----|-----|-----------------------------|
| 1. Cæsarea              | ... | ... | ... | <i>Vacant.</i>              |
| 2. Scythopolis (Beisân) | ... | ... | ... | <i>Vacant.</i>              |
| 3. Petra                | ... | ... | ... | <i>Vacant.</i>              |
| 4. Ptolomais (Acre)     | ... | ... | ... | Nicandrus.                  |
| 5. Nazareth             | ... | ... | ... | <i>Vacant.</i> <sup>1</sup> |

#### II. ARCHBISHOPS.

- |                      |     |     |     |                |
|----------------------|-----|-----|-----|----------------|
| 1. Lydda             | ... | ... | ... | Nicodemus.     |
| 2. Gaza              | ... | ... | ... | Sophronius.    |
| 3. Neapolis (Nablûs) | ... | ... | ... | Arsenius.      |
| 4. Sebaste (Samaria) | ... | ... | ... | Glycerius.     |
| 5. Tabor             | ... | ... | ... | <i>Vacant.</i> |
| 6. Jordan            | ... | ... | ... | Meletius.      |
| 7. Tiberias          | ... | ... | ... | <i>Vacant.</i> |

<sup>1</sup> The Archimandrite Eusebius was placed in charge (1909) instead of the Metropolitan Theophanes.

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|                            |     |     |                         |
|----------------------------|-----|-----|-------------------------|
| 8. Philadelphia            | ... | ... | Sophronius.             |
| 9. Pella                   | ... | ... | <i>Vacant.</i>          |
| 10. Cyriacopolis (Kerak)   | ... | ... | Basilus.                |
| 11. Diocæsarea (Sepphoris) | ... | ... | <i>Vacant.</i>          |
| 12. Madaba                 | ... | ... | Cornelius. <sup>1</sup> |

### III. INDEPENDENT ARCHBISHOPRIC.

Sinai ... .. Porphyrius.

The Archimandrite Porphyrius Logothetes of the Eglise Grecque, Rue Bisset, Paris, was consecrated Archbishop by the Patriarch in the Church of the Holy Sepulchre, on October 30, 1904, and is now the Superior of St. Catherine's Monastery. He has been a member of the *Eastern Church Association* since 1902. Associated with the above-mentioned Monastery is the *Couvent du Mont Sinai*, Cairo, where the Archbishop occasionally resides. At the consecration of Porphyrius II he was pledged to ask the Patriarch of Alexandria's permission to occupy this Convent from time to time.

Mount Sinai was a Bishopric even in the time of Justinian (A.D. 527-565). An inscription in the Byzantine Church of the Transfiguration remains to testify that it was built by Justinian and his wife Theodora c. A.D. 527. The monks, at present greatly reduced in number, follow the old rule of St. Antony the Great, A.D. 251-356, and not of that of St. Basil. This

<sup>1</sup> The Episcopal Succession in the See of Jerusalem from St. James, the "Brother of the LORD" (Gal. i. 19), c. A.D. 30, to Kyrillus II, A.D. 1845, is given in Williams' *Holy City*, vol. I, pp. 487, 488.



THE ARCHBISHOP OF MOUNT SINAI  
(PORPHYRIUS II)



## THE PATRIARCHATE OF JERUSALEM

monastic rule is exceptionally strict. The monks are under Russian protection.<sup>1</sup>

St. Catherine of Alexandria is specially revered by the Orthodox Greeks. In the chancel, behind the altar, are preserved her relics. Her body is believed to have been miraculously transported from Alexandria to the top of the mountain that bears her name. On November 25 "the great Martyr of CHRIST, the all-wise Hecaterina" (the St. Catherine of the West) is celebrated in the Kalendar of the Byzantine Church. The chief treasure of the library was formerly the famous *Codex Sinaiticus*, a Greek Uncial Manuscript of the Holy Scriptures, dating from c. A.D. 340, discovered by Prof. Tischendorf in 1844 and 1859, the greater part of which is at St. Petersburg. It is known to critics as *8*. The New Testament is entire, and is followed by the Epistle of Barnabas, and a great part of the "Shepherd" of Hermas.

### Important Changes in the Episcopate.

It will be noticed from the above list that the ancient arrangement of Dioceses has considerably altered from that of the appointment of Juvenal, the first Patriarch (A.D. 420-458). Among the Metropolitan Sees, however, the first three retain their ancient precedence. (1) Cæsarea has always been the Metropolis of *Palestina*

<sup>1</sup> An interesting sketch of this Orthodox Shrine is given in Dr. Adrian Fortescue's *Orthodox and Eastern Church*, pp. 310-312 (London: Catholic Truth Society, 1907).

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*Prima*; (2) Scythopolis, the Metropolis of *Palestina Secunda*; and (3) Petra, that of *Palestina Tertia*.<sup>1</sup>

According to Williams (*Holy City*, vol. II, pp. 539, 540), when the Metropolitan Sees of Cæsarea and Scythopolis were detached from the jurisdiction of Antioch on the north, and Rabbath Moab and Petra of Arabia from the Patriarchate of Alexandria on the south, the Patriarch of Jerusalem was enabled to reckon in his subjection four Metropolitan Sees, subdivided into sixty-eight Bishoprics, besides twenty-five Suffragan Bishops, independent of any authority, save only that of the Patriarch.

A parchment manuscript in the Library of St. Constantine, drawn up by Photius, Patriarch of Constantinople, "In the year of Adam, 6391," and written by Georgius Cyprius, a Lapidary, contains a full list of Metropolitan, Archiepiscopal and Episcopal towns in the See of the Holy City of Jerusalem, and is quoted at length in Palmer's *Desert of the Exodus*, Part II, Appendix D.

It is curious that among the Prelates there is now only one Diocesan Bishop, Nicandrus, Metropolitan of Ptolemais, who resides in his See-city. The rest are at present mostly living in Jerusalem.

In 1902, Anthimus, the last Archbishop of Bethlehem, entered into rest at Athens. The Greek portion of the Church of the Nativity, and its adjoining convent, at Bethlehem, are now placed under the charge of the

<sup>1</sup> Neale (*History of the Holy Eastern Church*, General Introduction, vol. I, pp. 160, 161) supplies a list of 79 Ancient Sees.

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Archimandrite Cyrillus Karageorgakis, the nominee and representative of the Patriarch. *At present* there is no longer a Metropolitan or an Archbishop of Bethlehem. This "Orthodox" See was created at the beginning of the fourteenth century.

### Titular Archbishops Reside in Jerusalem.

ANOTHER peculiarity about the Prelates is that, with the above-mentioned exception, all the Titular Archbishops reside in the Convent of St. Constantine. This is not surprising when it is borne in mind that the depopulation of many cities, and the domination of the Moslems, have seriously affected the conditions of this Patriarchate. Several of the ancient Dioceses can well dispense with the residence of a Prelate, there being, alas, in some instances, not a single Christian.

### Why the Orthodox Greek Church in Palestine is unable to undertake Mission Work.

AN accusation is often brought against the Orthodox Greek Church in Palestine, chiefly by non-resident Protestants, that no Eastern Church mission work is being carried on among Moslems in the Holy Land. No doubt, to this Church, of right belongs mission work, but under Moslem rule (to which they are subject) they cannot engage in missionary operations.<sup>1</sup>

<sup>1</sup> From the seventh century onwards, right down to our own day, the chief factor of Church politics in the East has been its

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The Greeks are not unwilling that it should be undertaken by a foreign Church, like the Anglican. Many critics seem to forget, or are unaware, that the alien religion is not that of the Orthodox Church, but of the Government of the country, and that the Church labours therefore under an enforced inaction. The Archbishop of Canterbury (Dr. Benson), when addressing a missionary gathering in 1892, remarked: "I do not think we sufficiently recognize the importance of the Eastern Churches, for the Christianity of the future. . . . We sons of Japhet are not the people who will bring back the people of Islam. I believe they must be brought back by Oriental Christians, and we must have close touch with Oriental Christians—who regard us with favour and affection, and who, in many respects, are weak, oppressed, and downtrodden—and give them the fraternal hand. . . . It is in this direction that I see the restoration of the Old World to Christ." <sup>1</sup>

### Constitution of the Holy Synod.

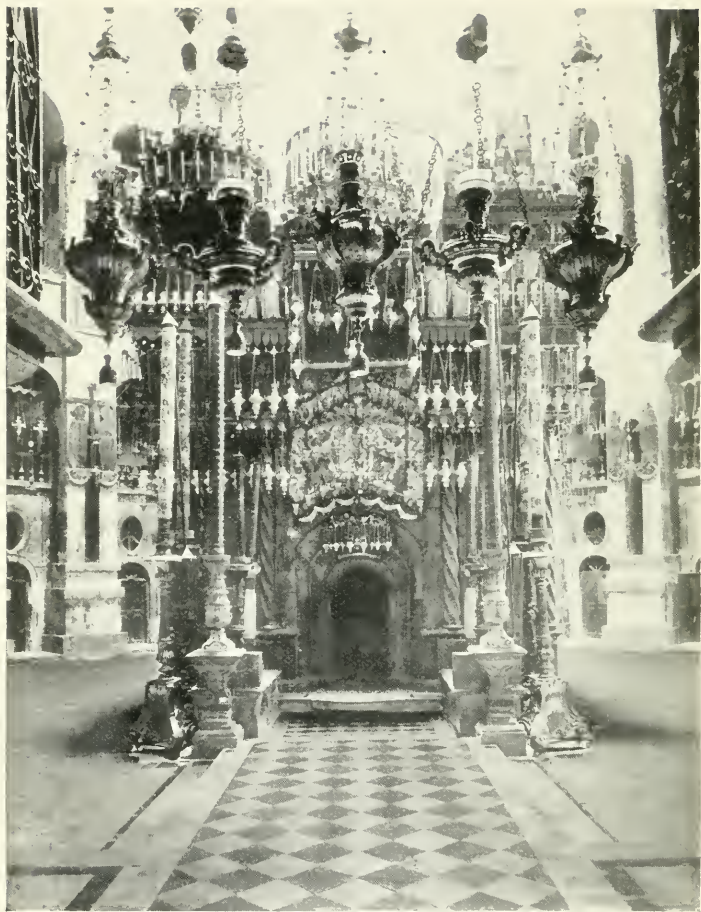
THE Holy Synod of Jerusalem consists at present of (1) the Patriarch; (2) Ten Prelates, in the following order of precedence: the Metropolitans of Petra, Ptolemais, and Nazareth, the Archbishops of Tiberias,

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relation to Mohammedanism. *The Greek and Eastern Churches*, by Dr. Adeney (Edinburgh: T. & T. Clark, 1908), p. 161.

<sup>1</sup> Among the petitions in the *Office of Thanksgiving and Intercession* in use within the Jerusalem and the East Mission is the following: "That it may please Thee, O LORD, to arouse amongst us a deeper interest in the Eastern Churches, and prepare the way for Unity."





ENTRANCE TO THE HOLY SEPULCHRE,  
FACING WEST

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Jordan, Lydda, Philadelphia, Gaza, Cyriacopolis and Madaba; and (3) Ten Archimandrites :—

1. The Guardian of the treasury of the Holy Sepulchre.
2. Parthenius, Kamarasis (Guardian of deceased monks' properties).
3. Keladion, First Secretary.
4. Evdorus, First Dragoman.
5. Germanus, Apostolatus.
6. Innocent.
7. Gerasimus, Controller.
8. Joseph, President of Finance.
9. Denys Maragoudakis, Director of the College of the Holy Cross.
10. Nicolas, Professor of Theology.
11. Cleopas (Archdeacon), Librarian.
12. Dositheus Moustakis, Deacon, Assistant Secretary (who has no vote).

### The Orthodox Church in the Anastasis. <sup>1</sup>

THE Greek Church has vested privileges in the Anastasis. To the Moslems the Orthodox are *the*

<sup>1</sup> The following are the most important dates in connection with the history of this Church :—

- A.D. 326. The Holy Sepulchre recovered.  
,, 336. Consecration of the Church of the Resurrection.  
,, 614. Destroyed by Chosroes II of Persia.  
,, c.626. Restored by Modestus, abbot of St. Theodosius.  
Ruined and profaned early in ninth century.  
,, c.833. Repaired by the Patriarch Thomas.

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representative body among the Christian Communities. It must be remembered that they were in possession when the Khalif Omar conquered Jerusalem, A.D. 636, and the terms of capitulation were arranged with the saintly Patriarch Sophronius. Receiving the Patriarch and the citizens in a kindly manner, Omar merely imposed a light tribute, and permitted the continual possession and use of all the Christian Churches and Shrines.<sup>1</sup>

Strictly speaking, the Greeks have no "right of property" in the Anastasis. The term "custody" is more applicable. The whole property belongs to the Sultan, as its territorial suzerain. The proprietor has, at different times, accorded by Firmans the care of the venerated sites and objects to one or other of the

- 
- A.D. 937. Laid waste by Moslems.
  - „ c.975. Injured by fire.
  - „ 1010. Destroyed by El Hâkim bin Amr Allah.
  - „ 1048. Restoration completed by the Patriarch Nicephorus.
  - „ 1103. Remodelled by Crusaders.
  - „ 1120. Little Chapels incorporated by Crusaders.
  - „ 1187. Church closed by Saracens under Saladin.
  - „ 1244. Wrecked by the Karezmians.
  - In middle of fifteenth century, Moslems, during the reign of Sultan Dhaher-Jakmak, demolished the Holy Sepulchre.
  - „ 1482. Christians permitted by Sultan to have free access to the Church.
  - „ 1808. The Rotunda of the Holy Sepulchre destroyed by fire.
  - „ 1810. Restored by Greeks, and consecrated.
  - „ 1869. Cupola of Rotunda replaced by Russia and France.

<sup>1</sup> For an account of the peaceful surrender of the Holy City in the seventh century as opposed to the fanatical fury of the Crusaders while rescuing the holy sites from the hands of the infidels, see Adeney's *Greek and Eastern Churches*, p. 170.

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following Christian Communities : Greek, Armenian, Latin, Copt, Syriac (Jacobite). The Abyssinians have lost all their former privileges. Frequent appeals are made to these Firmans for protection, but the Porte in days gone by has been in the habit of bestowing and withdrawing its favours to the Greeks, without the slightest pretence of justice.

Portions of the Greek Catholicon sadly need repair. The neglect is due to fear of the complications which might result, as under Turkish law the right of the roof involves the recognition of an exclusive possession on the part of the restorers. This very question led to the Crimean war. "It began," says Kinglake, "in the heart of Jerusalem, in the Holy Sepulchre itself." This statement is confirmed by an eye-witness, the late Mr. Finn, H.B.M. Consul in Jerusalem, in his *Stirring Times*, vol. II, p. 131, where he remarks that "the kernel of it all lay with us in the Holy places."

The Catholicon is used exclusively by the Greeks. Although the Greeks dispute the fact, it is generally held to be the great Nave of the building of the Crusaders. The east end of the Catholicon is surrounded by a series of small chapels, all of which, with one exception (Armenian), belong to the Greeks. The Orthodox Archimandrite whose privilege it is to guard Orthodox interests within the Anastasis, is a Greek Ecclesiastic, and it must be remembered that the Greeks enjoy the privilege of celebrating the Holy Eucharist at night, before the Masses of the Armenians and Latins take place. Their Liturgy begins every day just after midnight.

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The Russian Church has no status in the Anastasis. Before every celebration of the Holy Eucharist at one or other of the Greek altars, the resident Russian Archimandrite is obliged to ask permission of the Patriarch. The request is always granted.<sup>1</sup>

It is interesting to note that when the Patriarch officiates at the Golgotha he never wears his crown (mitre).

Twenty Greek monks and servants live in the rooms within the circumference of the Church of the Holy Sepulchre.

The Archimandrite Euthymius, the late Custodian, was responsible for the opening out of new streets, with shops adjoining the Church where Mons. C. Spiridonidis, the Greek Architect, who studied at the London Polytechnic, has made vast improvements among the débris on Greek property. These new shops are on the site of the twelfth century Old Hospital of St. John, and Church of St. Maria Major, remains of which latter building were discovered and obliterated.

### **The Chapel of Abraham.**

ON Palm Sunday, 1885, the Patriarch Nicodemus assigned the Chapel of Abraham to the use of the Anglican Church for the Celebration of the Holy Eucharist. This act alone, deliberately taken by an exceptionally strong Patriarch, should content those who might otherwise regard as out of Catholic order the presence of a resident Anglican Bishop within the

<sup>1</sup> See Appendix II.



ICONOSTASIS WITHIN THE CATHOLICON OF THE CHURCH OF THE RESURRECTION



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Holy City. The first Anglican Priest to whom this concession was made was the late Very Reverend C. R. Hale, D.D., Dean of Davenport, U.S.A., and afterwards Bishop of Cairo, Illinois. Dean Hale kept up a daily Celebration in this Chapel during the remainder of his sojourn in Jerusalem.

On Low Sunday (Greek Easter Day), and again on May 2, 1886, Canon Liddon celebrated in this Chapel.

Since then the Chapel of Abraham has been frequently used by English, Scottish, Irish, Colonial and American Clergy, and from year to year the English, Scottish, and American Liturgies are rendered, according to the Use of the officiating Priest.

A new marble Altar has lately been designed for this Chapel, according to the Patriarch's directions, for the exclusive use of Anglican Clergy. The walls are clothed with brilliant frescoes of scenes from Holy Writ. Dean Stanley pointed out that what music is in the Western Church, pictures are in the Eastern. They express the colour, the emotion, even the passion of religion.

At the request of his Beatitude on August 7, 1905, I have been asked to add the following sentence at this point :—

“The Chapel adjoins Golgotha.”

A register is kept of those who Celebrate, and the number of the Communicants. It is necessary to state, distinctly, in order to prevent misunderstanding, that *this Chapel does not belong to the Anglican Church*. It is only through the Christian courtesy of three

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successive Patriarchs (Nicodemus, Gerasimus, and Damianus) that permission is granted to the Bishop in Jerusalem, when he makes application for its use, on behalf of visiting Clergy.

The Patriarch, before each Celebration, instructs the Greek Priest in charge to make all necessary preparations. His Beatitude provides the small loaf, stamped with these words, ĪC, X̄C, NIKΑ (JESUS CHRIST conquers),<sup>1</sup> as well as the wine and water.

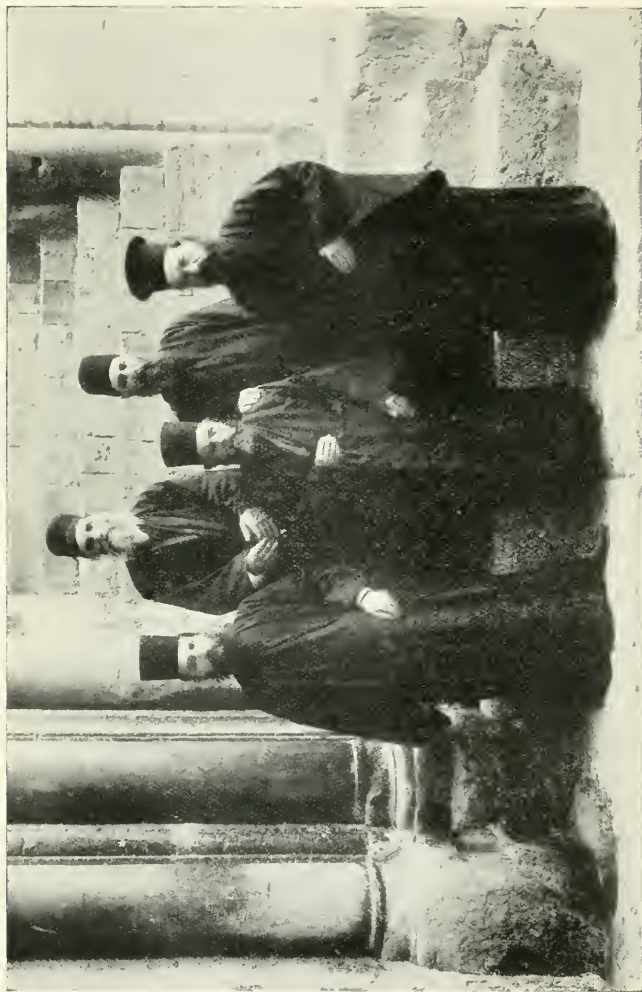
The sacred vessels, altar ornaments, vestments and linen were contributed by fifty-two members of the Anglican Church. Among their number were seven English and Welsh, and three Scottish Bishops. They were presented to the Patriarch Nicodemus, and are kept, under lock and key, in the adjoining Chapel of the Twelve Apostles.

These costly, jewelled, holy vessels, etc., were procured through the untiring interest of the Rev. Dr. Ruddock.

Until quite lately the offertories were always appropriated by the Canon in Residence of St. George's Collegiate Church for distribution among poor Jerusalem Orthodox Syrians, but now, with the full approval

<sup>1</sup> The "Holy Bread" is round, symbolically representing, under the shape of a piece of money, the price of our redemption. It is made of leavened flour. The seal (σφραγίς) represents the Cross impressed on the "Holy Lamb." Dr. Neale, in his *History of the Holy Eastern Church*, p. 342, gives an illustration of the Oblation. According to the present use of the Orthodox Eastern Church five Oblations are generally set on the Prothesis—probably in commemoration of the miracle of the five loaves.





GREEK PRIEST WITH FOUR MONKS,  
OUTSIDE THE ENTRANCE TO THE CHURCH OF THE ANASTASIS

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of the Patriarch, the alms at each Celebration are set apart for the education of Orthodox Syrian boys in St. George's Day School, in cases where their parents are unable to pay school fees.

### Hegumens.

THE Patriarchate is represented in various parts of Palestine by Hegumens (ἡγούμενοι), or Superiors of various Convents, who theoretically follow the rule of St. Basil, the Benedict of the Oriental Church. They are situated in Ramleh, Lydda, Jaffa, Gaza, Haifa, Acre, Nazareth, Tiberias, Mt. Tabor, Bethany, St. George, Mt. Quarantania, Jericho, Mâr Hannâ, Abba Gerasimus, Mâr Sâba, St. Theodosius, St. Onuphrius, Bethelhem, Bêt Sâwir, Beit Jâlâ, St. George, Mâr Eliâs, Mâdabâ, es Salt, Kerak, el Husn, Ajalon, Ain Kârim.<sup>1</sup>

### The Convent and Library of St. Constantine.

To the south of the Franciscan Establishment, and adjoining it, is the enormous Greek Convent of St. Constantine. This straggling building is said to have been originally the Palace of the Crusading Kings of Jerusalem, after the year 1118. It has accommodation for 150 monks, and is full to overflowing. In A.D. 1400 it was dedicated to St. Thekla. This Convent is known as the *Deir-er-Rûm* (or Greek Convent). On embracing

<sup>1</sup> The stages of the development of Eastern monasticism are (1) General asceticism; (2) Specific asceticism; (3) Anchoritism; (4) Cœnobitism; (5) Regulated monasticism.

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the monastic profession, no vow of poverty is required. The monks retain their private means during life. At death, however, all properties in their possession lapse to the general fund.

The Holy Eucharist is celebrated within the Church of St. Constantine every morning from 3 to 6 o'clock, except on Good Friday, and Wednesday and Friday preceding the Great Lent.<sup>1</sup> The Patriarch celebrates here, as a rule, only once a year, on the Feast of "The Glorious, Great, and God-crowned Princes, Constantine and Helena" (May 21). The Archbishops never celebrate in this Church, although they occupy their respective stalls outside the Iconastasis. *Hesperinon* (Vespers) is sung daily from 2.30 to 3.15 o'clock, and on the last Sunday before Great Lent the whole community attend for *Apodeipnon* (Compline).

The Library in this Convent includes valuable manuscripts and books brought from Mâr Sâba, and the Convent of the Cross, which were incorporated with it in 1891.

<sup>1</sup> The Holy Eucharist is also celebrated every midnight, with the above-mentioned exceptions, on the Altar of the Holy Sepulchre. The Liturgy of St. Chrysostom, according to the Byzantine rite, is only occasionally replaced by that of St. Basil and St. James. That of St. Basil is said on all the Sundays in Lent (except Palm Sunday), Maundy Thursday, Easter Eve, the Vigils of Christmas, the Epiphany, and the Feast of St. Basil (January 1). The Liturgy of St. Chrysostom, as it is now commonly called, is a later and abbreviated form of that of St. Basil. There is also the Liturgy of the Presanctified, known as the Liturgy of St. Gregory Dialogus, (ninth century). It is used on every day in Lent, except the Saturdays, the Sundays, the Annunciation, and Maundy Thursday.

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The late Patriarch Gerasimus on one occasion told me that, on account of a theft of an important manuscript by a well-known German Bibliolatrism, the previous Patriarch Nicodemus felt compelled to remove the whole of the valuable Mâr Sâba Library to the shelves of the Convent of St. Constantine. There were, in days gone by, between 60,000 and 70,000 manuscripts at Mâr Sâba. Several of them were destroyed by fire in the tunnel which connects the Convent with the outside tower. There were over 100 ancient Greek manuscripts on vellum. Among the treasures are: (1) No. 54, *Διδαχὴ τῶν δώδεκα Ἀποστόλων* (The Teaching of the LORD by the Twelve Apostles to the Gentiles). It is quoted as Scripture by Clement of Alexandria, A.D. 200. This parchment manuscript in Greek was written in Jerusalem A.D. 1056, and was found by Bryennius, Metropolitan then of Serrae, now of Nicomedia, in the library of the Most Holy Sepulchre at Phanar, on the Golden Horn, 1883. An American tourist, when visiting the Librarian, Archdeacon Cleopas Kikilides, offered him £6000 for this volume! (2) No. 36 is a seventh century small 4to manuscript of the Twelve Prophets, written in the Greek Convent of St. John Baptist, on the banks of the Jordan. (3) No. 5 is a folio copy of the Book of Job, written in large letters, surrounded with *scholia* in a smaller hand, and having on almost every page twelfth century miniatures of Job and his friends. This excellently preserved volume was brought from Ochris, in N. Macedonia.

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A large 4to eighth century Greek manuscript Bible, complete, in good condition,<sup>1</sup> and an illuminated tenth century 4to manuscript volume of sermons by St. John of Damascus, etc., are shown with pride by the Librarian.

There are also a quantity of seventh century Greek manuscripts, most of them having found their way to this parent library from destroyed Greek Convents at Eleutheropolis, Bostra, Ascalon and Deir-Abân.

One of the most interesting relics in this Library is the fifteenth century richly-carved door, which once faced the main entrance to the Holy Sepulchre, within the Church of the Anastasis.

In addition to much property within the walls, the Greek Convent has become possessed of very large agricultural estates, mainly on the south-west side. At the time of the Crimean War large gifts of money were made for the benefit of the poor of Jerusalem, which were administered by the Archimandrite Nicephorus (popularly known, and still remembered as, "Priest Benjamin"). By way of giving employment he bought a large estate, and planted many thousands of mulberry trees, besides vines, and olives, with the idea of introducing the silk industry, which has been so successfully carried on in the Lebanon. This land he enclosed with miles of the dry lime-stone wall of the country, thereby giving employment to many hundreds of Jerusalem poor, whence he received the name of Abû Dahab (Father of Gold).

<sup>1</sup> The LXX has always been the official version of the Byzantine Church.

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In this property, known as Nicophorieh, lies the very interesting sarcophagus within the rock-cut tomb of Mariamme,<sup>1</sup> the beloved wife of Herod I (St. Matt. ii. 1; St. Luke i. 5), and granddaughter of Hyrcanus, discovered during the Patriarchate of Gerasimus, 1892, and containing a remarkably good specimen of the rolling-stone. The mulberry trees, all but two or three, have disappeared, owing to the cold winds of early spring, but the land is still under careful and successful cultivation, and adds largely to the revenues of the Greek Convent.

After the fatigues of the Easter Ceremonies are over, and in acknowledgment of their help at all public functions, the Turkish police and soldiery of the city are entertained by the Convent on these grounds, and the camp of tents, with flags and banners, and the city band, present by permission of the Military Pasha, serve much to enliven the citizens, who assemble in great numbers.

The same scene is repeated on August 15, when, at the Greek Feast of *Κόμνησις*,<sup>2</sup> "The falling asleep of the Most Holy Mother of God," the valley of the

<sup>1</sup> So, and *not* Mariamme.

<sup>2</sup> For the history of the *Κόμνησις*, see the *Dictionary of Christian Antiquities*, vol. II, pp. 1142-3.

Although this subterranean Church of "St. Mary in the Valley of Jehoshaphat" is said to have been built as early as the fifth century, (which is doubtful,) and was destroyed, and rebuilt again and again, since A.D. 1759, it is now mainly the property of the Orthodox Greeks, although the last *restoration* was brought about by Mélisenne, daughter of King Baldwin II, and wife of Fulk V, Count of Anjou, who entered into rest, September 11, 1162.

## THE PATRIARCHATE OF JERUSALEM

Kedron, beneath the slope of the Mount of Olives, may be described as, for some eight or ten days, a canvas village, for the Greeks, as belonging to the country, have acquired to a wonderful degree the art of attracting the people, and not only the Orthodox, but other branches of the Church, as well as Moslems, flock in large numbers to share in the holiday scene, and bring their sick for cure, by passing under the Altar, at the Shrine of "The Tomb of Miryam" in the curious underground Church of Gethsemane, lit up day and night by hundreds of gold and silver lamps. In the twelfth century this traditional burial-place of the Blessed Virgin was known as the Church of "Our Lady of Jehoshaphat," and was richly endowed.

### **Patriarchal Buildings.**

IMMEDIATELY opposite the Convent of St. Constantine is the Patriarchate, where there is a Printing Press, from which Liturgical publications are issued. In January, 1904, the Patriarchal Press commenced issuing a bi-monthly Greek ecclesiastical magazine, entitled, *NEA ΣΙΩΝ*.<sup>1</sup> It is edited by the Reverend Timotheus Pythagoras Themelis.

### **Institutions.**

THE Greek Ecclesiastics have their own City Hospital in excellent buildings (opposite their School for boys),

<sup>1</sup> It is now a monthly magazine.

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with well-arranged wards. This institution has accommodation for forty beds.

In addition to a large Day School for boys in Jerusalem, there are sixty-five Orthodox Boys', and eighteen Girls' and Infant Schools scattered throughout Palestine, east and west of Jordan. There is also a well-conducted Girls' Day School in the Holy City. A Boarding and Day School for Arab boys has been started at Jaffa, and a similar Day School in Jerusalem.

Among the charities for the native Orthodox Syrians are the bi-weekly doles of bread to widows, with wine on feast days; house-rent to the amount of naps 6,200 a year; payment of the military tax for each male adult, naps 3,700 a year; the annual cost of the Jerusalem Hospital and Pharmacy, naps 2,300; and naps 5,600 each year for the support of Churches and native Clergy throughout Palestine.

### Convents for Pilgrims, where Pilgrims are received.

THERE are ten City Convents, viz. St. Theodore, St. Nicolas, St. George (2), St. Michael the Archangel, St. Catherine, St. Spiridion, St. Charalampus, St. John Baptist, and St. Abraham.

The pilgrims take their first meal in the northernmost of the three quaint Synod Chambers (now no longer used for that purpose) in the Great Convent. It contains a long stone table and stone seats. A separate round table and seat, originally intended for the

## THE PATRIARCHATE OF JERUSALEM

Patriarch as President of the Synod, are still preserved for, and occasionally used by, him.

### Theological College.—Convent of the Cross.

THERE is no University within this Patriarchate. The education of the Clergy is supplied mainly by the Theological College in the Convent of the Cross (Deir el-Musallebeh).<sup>1</sup> It is situated in a shallow stone wady, about  $1\frac{1}{2}$  miles west of the city walls. During the period of the Crusading Kingdom of Jerusalem, this ancient pile of buildings was one of eleven religious houses, once the property of the Georgians. It is said to have been founded in the fifth century by Tatian, their king. Three kings are depicted over the inner door of the Church. One tradition says that one of these, Mirian (265–342), first Christian ruler of Georgia, was the founder of the Monastery. Others say St. Helena. Destroyed by the Samaritans (521–531), rebuilt by St. Sabas, and sacked by the Saracens (1099), it was eventually sold to the Orthodox Greeks by the Georgian monks. The present seventh century Byzantine Church contains beautiful pieces of tessellated pavement, and its ornamented mosaic walls, and rare Georgian inscriptions, well repay a visit. The Patriarch Kyrillus II opened the College in 1855, and after being three times closed, was re-opened by the Patriarch Gerasimus in September, 1893. At present there are about thirty-five students. The Course of Instruction

<sup>1</sup> According to the Greeks, the traditional site of the tree of which our LORD'S Cross was formed.



THE CONVENT OF THE CROSS



## THE PATRIARCHATE OF JERUSALEM

has, up to this date, extended over seven years, but the two first classes are now being added to the Course in the Great School in Jerusalem, known as Hieratica, with the intention of making this School more or less of a Gymnasium. The College is supported mainly from the rent of the New Grand Hotel, within the Jaffa Gate, the surplus required being supplied through the funds of the Patriarchate.

The eight Professors are preferably, but not necessarily, Ecclesiastics. The well-catalogued Library contains several English Theological and other works, including novels of Sir Walter Scott, books on Botany, Philology, etc. The late Bishop Hale, of Cairo, U.S.A., was able to interest Bishops Lightfoot, King, and Wordsworth (of Salisbury), Canon Liddon, and Mr. Beresford Hope, so that Anglican theology is better represented in this College than in that of the more celebrated Orthodox Greek College at Halki, in the Sea of Marmora.

An interesting Museum has been arranged under the direction of the late Superior, the Archimandrite Chrysostom A. Papadopoulos, who is now succeeded by the Archimandrite Denys Maragoidakis.

The Students are frequently nephews, or near relatives, of Greek monks in the Convent of St. Constantine. They are admitted between the ages of 15 and 22 years. After admission the Course of Education is absolutely free, board, books, and laundry being all provided.

It would be of immense advantage to Palestine if the

## THE PATRIARCHATE OF JERUSALEM

authorities could see their way to encourage additional Syrian lads to avail themselves of this Course of excellent training. Their numbers are significantly few.

The *Greek* Students are often natives from distant parts of Turkey, Greece, and Cyprus. Most of them return to their former abodes.

### Mâr Sâba.<sup>1</sup>

IN the unique grandeur of its situation (the Wilderness of Engedi, near the Dead Sea), the Laura of Mâr Sâba, clinging to the precipitous side of Wâdy en Nâr, as the Kedron is called, has the most weird appearance of any Palestinian group of buildings. From the fifth century it has been a renowned settlement of Greek monks.

In A.D. 1106 or 1107, when Daniel, Abbot of a Russian Monastery, visited Palestine, during his pilgrimage, he was deeply impressed with this Laura: "A dry torrent-bed, terrible to behold, and very deep, shut in by high walls of rock, to which the cells are fixed and kept in place by the hand of God, in a surprising and fearful manner."

St. Sabas, its founder, was a native of Mutalasca, Cappadocia, having been born A.D. 437. He, as well as St. Theodosius, was a disciple of St. Euthymius, whose restored Laura may be seen farther up the same gorge. After the death of his master in A.D. 474, St. Sabas attracted 500 hermits, who came to partake of

<sup>1</sup> Nine and a half miles, on horseback, from Jerusalem.



CONVENT OF MÂR SÂBA,  
SHOWING RAVINE



## THE PATRIARCHATE OF JERUSALEM

his solitude. Their cells, like birds' nests, are still to be seen in the clefts of the rock.

The Patriarch Sallastius ordained St. Sabas priest, and appointed him "Abbot of all the Palestinian Anchorites," A.D. 491. It was then that the Saint established himself in the Laura, which now bears his name, as a centre of his administration.

St. Theodosius was at the same time appointed to the charge of the Cœnobites.<sup>1</sup>

St. Sabas entered into rest at the age of 94, December 5, A.D. 532, after having distinguished himself in theological controversies against the Monophysites. His body was eventually removed to Venice.

Cyril, of Scythopolis (A.D. 557)<sup>2</sup> was the biographer of St. Sabas. His name adorns the Byzantine Kalendar on December 5 as "Our GOD-bearing Father, Sabbas the Sanctified." Cyril tells the familiar story of St. Sabas and the lion. The cave first occupied by the Saint at Deir Mâr Sâba was originally a lion's den. It was in actual occupation of the monarch of the wilderness when St. Sabas first visited the spot, with the intention of founding a religious house. The Saint was satisfied that the grotto would serve as his headquarters, and he politely hinted to its occupant that it would be necessary for him to depart. The lion

<sup>1</sup> The fourth stage of the Ascetic life is known as the Cœnobite. It is the life of a community. Poverty and chastity were observed by the earlier Anchorites. *Obedience* came in with the common life of the Cœnobites.

<sup>2</sup> This Cyril must not be confounded with St. Cyril of Jerusalem, A.D. 351-386.

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quickly took the hint, and left his lair to its higher destiny.

It is remarkable how many Palestinian hermits and other recluses of the fifth century are associated with lions. I need only mention St. Gerasimus, an Abbot on the Jordan; St. John the Silent, of Mâr Sâba; and St. Jerome in his Bethlehem cell.<sup>1</sup>

The rule at this Laura is severe. There is only one authorized meal each day, between 9-10 a.m., and meat is never allowed. No woman is admitted within the low portal, with its heavy iron door.

It has, unfortunately, been often alleged that this solitary spot has been turned to disciplinary purposes. I take the opportunity of stating that this is the case only in the very limited degree that members of the Community are occasionally brought there either for removal from temptation, or in consequence of some irregularity of conduct. It is rather considered as a refuge of retirement for those who by age, or temperament, wish for solitude and meditation.

Having been pillaged by Arab marauders during A.D. 614, 796,<sup>2</sup> 842, 1832, and 1834, this exceptionally

<sup>1</sup> The delightful story of St. Jerome and his lion is graphically told in *The Life of St. Jerome*, Discourse the Eighth. London: Sands & Co., 1907.

The thick jungle-forests of the Jordan were the glory of its banks. Hence "Behold, he shall come up like a lion from the swelling of Jordan": Jer. xlix. 19. See also ch. l. 44; Zech. xi. 3. Historians of the twelfth century mention lions in connection with Samaria. Since crusading days they have become extinct.

<sup>2</sup> The neighbouring Arabs in 796 shut up the monks in a

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interesting group of buildings was enlarged and restored during A.D. 1840.

Mâr Sâba is a place of special sanctity to Russian pilgrims. It contains a Chapel consisting chiefly of a grotto in the rock, commemorating St. Niccolas. St. Nicolaus of Myra is the patron saint of Russia, where he is known as St. Nicolas of Mojaisk. He entered into rest c. A.D. 342, and on December 6 "Our Father Nicolas, B. of Myra in Lycia, and Wonderworker" is commemorated in the Byzantine kalendar. It may be remembered that St. John Damascene, to whom another Chapel is dedicated, died in his cell, A.D. 780, and was buried in the Church of this Laura.

At present the Laura is occupied by seventy monks. The Superior is Anthimus. He is ninety-one years of age, and has occupied this post for over sixty years, and was a member of the Community ten years before.

He is not in Holy Orders, and is only an ordinary monk. There are only two Priests and one Deacon ministering in the Church of the Annunciation. The Holy Eucharist is celebrated on Sundays and Feast Days, from 1 to 6 a.m., during which a sermon is preached on Sundays, and occasionally, when a distinguished Theologian happens to be visiting the Community. The Daily Offices of *Orthros* (Lauds), *Hesperinon* (Vespers), and *Apodeipnon* (Compline) are

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cavern, and, kindling faggots at the entrance, smothered many of them alive, and subjected the rest to horrible torments. On this occasion quantities of valuable manuscripts were burnt, and the Library was transferred in 1891, for greater security, to the Convent of St. Constantine, Jerusalem. See p. 38.

sung with regularity. Accommodation is provided for visitors, who must bring a letter of recommendation from the Patriarch, and quarters are appropriated for two hundred pilgrims.

Within the courtyard a date-palm is tied up, and supported. The monks relate that it was planted by St. Sabas, A.D. 499. It bears a stoneless fruit.

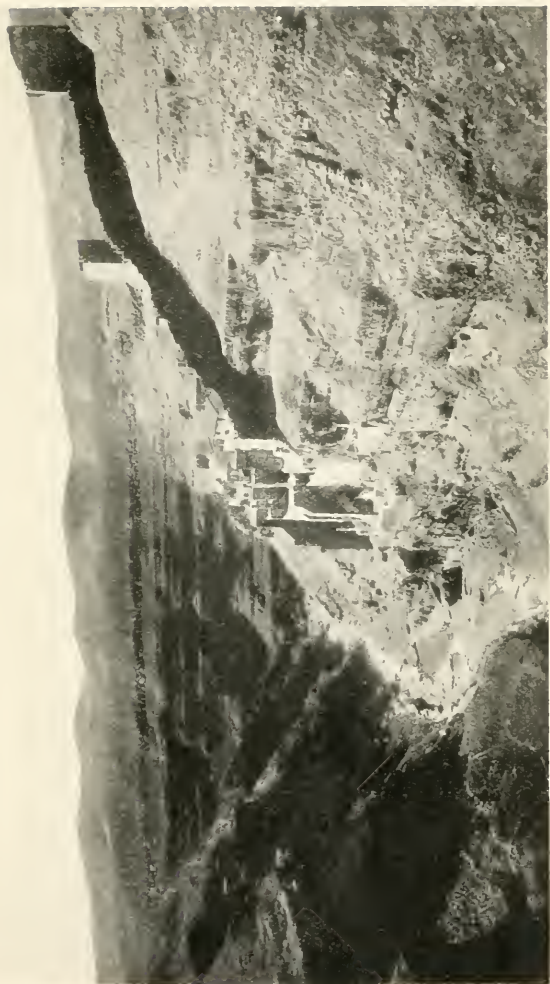
A recreation of the monks is the tending of the well-known Grakle bird, named by Canon Tristram *Amydrus Tristrami*. These blackbirds, exclusively confined to the rocky gorges round the Dead Sea, and the Kedron gorge, with dark-blue plumage and yellowish wings, are only to be seen here from November to March, as they dislike the intense heat in this scorching wilderness.<sup>1</sup>

### Hymns from Mâr Sâba in H. A. & M., Complete Edition.

WE are indebted to this Laura for the well-known original of the Greek hymn, "In days of old, on Sinai" (H. A. & M., No. 460), composed by St. Cosmas, the Melodist, second in rank of the Greek Church poets, c. A.D. 750.

Mâr Sâba has also supplied two other hymns, "The day of Resurrection" (No. 132), and "Come, ye faithful, raise the strain" (No. 133), composed by St. John (El

<sup>1</sup> Amongst the celebrated monks who have enhanced this solitude may be mentioned St. John the Silentiary, A.D. 559; St. Cosmas ὁ Μελωδὸς, A.D. 750; St. Theophanes "the Branded," A.D. 759-818; St. Theodore of Studium, A.D. 826.



CONVENT OF MÂR SÂBA,  
FROM FOOT OF WADY



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Mansur), of Damascus, A.D. 780. The cell of this priest, golden-tongued orator, philosopher and poet, occupied by the last of the Eastern Fathers, is shown to visitors.

The Rev. J. E. Hanauer, of Damascus (no mean authority), is of opinion that the Greek Lenten Hymn (No. 91), "Christian, dost thou see them?" by St. Andrew, Archbishop of Crete, A.D. 660-732, was composed when he was a monk at Mâr Sâba. Professor Nikolas Christodoulou has since confirmed this statement.

In *Hymns of the Greek Church*, by the Rev. John Brownlie, published by Oliphant, Anderson & Ferrier, 1900, there are two translations of hymns by St. Cosmas the slave, and a Christmas and Pentecostal hymn, as well as the "Golden Canon," sung at midnight on Easter Eve, by St. John of Damascus.

Of late years it has been seriously questioned whether several of Dr. Neale's so-called translations of Greek hymns for the *Divine Office* of the Byzantine Church are not really free renderings of his own composition.<sup>1</sup> "His Greek hymns are, indeed, adaptations rather than translations; but, besides their intrinsic beauty, they at any rate give some idea of what the Greek hymn-writers were. In this case, as in his translations from the Latin, he omitted what he

<sup>1</sup> "Neale's versions, though eminently successful in embodying the spirit of Greek hymnology, do not profess to be accurate reproductions of metres or language; 'Come ye faithful, raise the strain' being the only one amongst them which can be called exact." *John Mason Neale, D.D., A Memoir*, by Eleanor A. Towle. Longmans, Green & Co., London, 1906, p. 215.

held was not good from his Anglican point of view, *e.g.* the Doxologies to the B.V.M.”<sup>1</sup> Although he devotes only six pages to the Patriarchate of Jerusalem, in his voluminous *History of the Holy Eastern Church*, General Introduction, vol. I, ch. IX, yet it is known that he spent the Feast of St. John Damascene, 1858, (December 4), at Mâr Sâba.<sup>2</sup>

### Convent of St. Theodosius.

ST. THEODOSIUS, the Cœnobiarch, was born in Cappadocia, A.D. 423, and died January 11, 529, aged 105. He was buried in the first cell of “the Cave of the Magi,” on the spot where Eastern tradition records that the Wise Men reposed on their journey to Bethlehem (St. Matt. ii. 12). This fifth century Greek Convent is two hours’ ride from Jerusalem, overlooking the Dead Sea, and not far from St. Euthymius’ Laura, the abode of St. Theodosius’ special friend, St. Sabas. Peter, Patriarch of Jerusalem A.D. 524, and the whole neighbourhood, assisted at the interment of this celebrated Saint.

This Convent<sup>3</sup> (Deir Doûsi), far out of the beaten track, larger and more important even than that of Mâr Sâba, founded between A.D. 465–471, was like a City of Saints in the wilderness, where three nationali-

<sup>1</sup> Julian’s *Dictionary of Hymnology*, revised edition, London, John Murray, 1907, p. 789.

<sup>2</sup> The only clue I have been able to find of Dr. Neale’s visit to the Holy Land is in his “Letter from Palestine” to a lady, inserted in *Voices from the East*, Masters, 1859, pp. 155–161.

<sup>3</sup> An hour’s detour from Mâr Sâba.

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ties lived together in peace. Four Churches were attached to one another—the first for Greeks, the second for Armenians, the third for Arabs, and the fourth for recovering lunatics. The Armenians and Arabs assembled with the Greeks for celebrations of the Holy Eucharist in the large Greek Church. Several infirmaries and hostels were attached to this mixed Community.

The motto of St. Theodosius was : “Let no one lazy come in.” He connected the monastic life with study. Two learned Patriarchs of Jerusalem, Modestus, A.D. 631, and Sophronius, A.D. 633, were once members of this Community. St. Basil’s rule of *Collegiate* life insists on industry.

St. Theodosius had under his rule 693 monks, as well as 2000 who lived around the Convent in hermitages.

In A.D. 536 a local Council was held in Constantinople, under the Patriarch Mennas, against the Monophysite Patriarchs Anthimus, of Constantinople, and Severus, of Antioch. Delegates from this Convent took part in the proceedings, and accused the Patriarch Severus of practising magical arts.

Owing to this and several other neighbouring Convents being desolated by the Persians, A.D. 808, the number of monks at this date was reduced to 70. After the fall of Constantinople it was destroyed by the wild nomads, who used the site for stabling purposes. In 1881 this spot was purchased by Photius, Director of the College of the Holy Cross, and on January 11,

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1896 (the Feast of the Founder<sup>1</sup>), the foundation stone of the restored Convent was laid by the Superior Leontius. He is not in Holy Orders, being a simple monk. Two Priests, but no Deacon, are attached. Services are at present held in the ancient lime-rock crypt, underneath the former Greek Church. The completion of the restored Church will depend upon the offerings of Russian Pilgrims, who visit here on their journey between Bethlehem, Mâr Sâba, and the Jordan.

A Greek History of this Convent was issued at the Patriarchal Press, in 1901, by the Archdeacon Cleopas.

### Convent of Mâr Jerîus.

ON the road between Jerusalem and Hebron, not far from the Pools of Solomon, is the Convent of Mâr Jerîus (St. George), the only general asylum for lunatics in Palestine, with the exception of a Russian, and a Jewish institution, outside the City walls, on the Jaffa road.

Not only Christian, but Moslem lunatics are treated by the monks, for the Moslems believe in Mâr Jerîus and his miraculous powers as firmly as the Orthodox. This is why the dedication of St. George so frequently occurs all over Turkey.<sup>2</sup>

### Convents for Women.

WITHIN the City walls there are four Convents for

<sup>1</sup> St. Theodosius fell asleep in CHRIST, January 11, A.D. 529, aged 105 years.

<sup>2</sup> The late Dr. Chaplin of Jerusalem testified to the cures wrought here, probably from shock.



GREEK CONVENT ON MOUNT QUARANTANIA



Orthodox Nuns, two of them being dedicated to the Blessed Virgin Mary, one to St. Euthymius, and the other to St. Basilus. They wear no habit.

### Convents belonging to the Patriarchate Outside Palestine.

AMONG the Convents outside Palestine, belonging to the Patriarchate, are the following: Phanar (Golden Horn <sup>1</sup>), Moscow, Athens, Cyprus, Crete, Morea (3), Taganrog (Sea of Azoff), Tiflis, Buyukdereh (Bosphorus), Halki, Smyrna, Samos, Adrianople, Macedonia.

### Lack of Privileges for Syrian Clergy.

ACCORDING to Neale (*History of the Holy Eastern Church*, General Introduction, p. 159), "Syrians were almost universally elected to the Patriarchate till the elevation of Germanus, in 1554. He, in his twenty-five years' episcopate, contrived so to fill up his Suffragan Sees, as to have a majority of Greeks; and from that time native Syrians have been scrupulously excluded from this Patriarchal Throne."

As in all Eastern Churches the Prelates and higher dignitaries are elected only from the monks, Syrian natives within *this* Patriarchate are thus incapable of obtaining high Ecclesiastical dignities. They must remain Seculars, who, as Parish Clergy, are, or have been, married men, with slight education.

<sup>1</sup> In Constantinople the Exarch of the Patriarch of Jerusalem is the Archimandrite Panteleimon (1909).

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Notwithstanding that the Reverend George Williams, in the *Holy City*, vol. II, p. 278, speaks of "Elias the Arab," and Canon G. Venables states in the *Dictionary of Christian Biography*, vol. II, that Elias I, "Bishop of Jerusalem A.D. 494-513, was an Arab by birth, the Archimandrite Clement Carnapas, Professor at the Theological College of the Convent of the Cross, maintains that Elias I was not an Arab, but a Saracen. It seems that the epithet *Sarakenoi* was applied by the Greek writers (from the first century after the Christian era) to some Bedouin Arabs, although they do not agree among themselves as to the particular tribe so denominated. These so-called Saracens were really Arabs who came under Byzantine influence, receiving Byzantine pay to keep order upon the frontier of Northern Arabia.

Elias, according to Professor Clement, lived in his early life with Moslems under tents, near the Laura of St. Euthymius, not far from Mâr Sâba. These Saracens were all baptized by St. Euthymius. But other Moslems came suddenly against them, massacring them, and setting fire to their tents. Only Elias was saved by the Greek monks. This version differs materially from that given by a Dominican Father of St. Etienne, Jerusalem, who delivered a Lecture in 1907 on "An Arab Patriarch of Jerusalem of the fifth century." According to the Western Authorities I have been able to consult, Elias was an Arab by birth, and received his education with his friend Martyrius of Cappadocia (who was also Patriarch of Jerusalem from

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A.D. 478 to 486), in one of the Nitrian Convents. Being driven from Egypt by Timothy Ælurus,<sup>1</sup> the two friends took refuge on January 13, A.D. 473, in the Laura of St. Euthymius, at Pharan (Ain Fâra), near the Dead Sea. The Patriarch Anastasius (A.D. 458–477), having come down to the Laura of St. Euthymius for the translation of the body of its founder, A.D. 473, took Elias and Martyrius back with him to the Holy City, and ordained them priests, attaching them to the Church of the Anastasis. Five years later Martyrius succeeded Anastasius as Patriarch, and was succeeded by Sallastius, A.D. 486, who dying in A.D. 494, Elias I became his successor. The Emperor Anastasius, using all his influence against the Orthodox doctrine established at the Council of Chalcedon, drove Elias from his throne, and banished him to Eloth (or Aila), in Akaba, on the Red Sea, A.D. 513, where he died in exile, A.D. 518, at the age of 88 years.

No one who has not tried can imagine what time and trouble it has often cost to verify such a statement as that made by Dr. Neale, as quoted on p. 55. It has taken eight months' diligent inquiries at the Orthodox Eastern Patriarchates, as well as asking for information from two lay Greek Professors at Athens, and Authorities in the Universities of Oxford and Cambridge, in order to ascertain how many Arab Patriarchs of Jerusalem have sat upon this throne. As

<sup>1</sup> Timothy, nicknamed Ælurus—"the Cat"—one of the Presbyters of Dioscurus, who crept about at night, *cat-like*, visiting the cells of monks.

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I write, Professor Adeney, author of *Greek and Eastern Churches*, informs me that he "was searching in the John Rylands Library, but could not find a Jerusalem Arab Patriarch designated as such." But perseverance will mitigate, if not conquer. And there is reason to think that Neale's general statement may, after all, be found to be more or less trustworthy. The following information bears directly upon the subject in question.

1. The Very Reverend Constantine Callinicus, Protopresbyter of the Greek Church of the Annunciation, Manchester, states that "the Patriarchate of Jerusalem had more than once Arabs as Patriarchs, especially from A.D. 1015 till 1518, when both Greek Patriarchs and Greek language suffered a nearly total eclipse in Palestine. The first Greek Patriarch after 1518 is Germanus II. The same has happened in the Patriarchate of Alexandria, where Arabs occupied the Patriarchal Throne, the first among them being Euty-chius, who became Patriarche A.D. 933—the author of a general history in Arabic."

At the Bodleian Library Mr. Walter Gordon, M.A. (Oxon.), most kindly assisted me on two occasions in searching through Orthodox Greek publications.

It appears that the Deacon Gregorius Palmas, Professor of History in the Theological College of the Patriarchal Throne of Jerusalem, published at the Printing Office of the Holy Sepulchre in the year 1862 a valuable Greek volume entitled *Jerusalem; or, an Epitome of the History of the Holy City Jerusalem, from its beginning to the present time*. This author

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of *Hierosolymas* imbibed his information from the twelve books of Dositheus, Patriarch of Jerusalem, and a Greek, who entered into rest A.D. 1709. He confesses that—

1. ELIAS I, Patriarch of Jerusalem A.D. 513, was an Arab (p. 335).
2. PETER, of Eleutheropolis (Beit Jibrin), came to the Patriarchal Throne when Justinian was king, about A.D. 527 (p. 373).
3. SOPHRONIUS I was a Damascene, and 59th Patriarch at the time of Omar's conquest of Jerusalem, A.D. 633-637 (p. 389).
4. SERGIUS I was the son of Mansar the Damascene, through whose hands Damascus was delivered up to the Moslems, as is acknowledged by Saied bin Batrik the Alexandrian, in his history, A.D. 851-867 (p. 410).
5. ELIAS II, son of Mansar, brother of Sergius, above-mentioned, was of Damascus, and became Patriarch, A.D. 881-901 (p. 412).
6. CHRISTO-DOULOS II, of Ascalon, is mentioned as having become Patriarch A.D. 947 (p. 416).<sup>1</sup>
7. DOROTHEUS II became Patriarch A.D. 1493, who is called "Attalah." As his name in this Arabic form is mentioned in the Firman of His Majesty Sultan Selim, the conqueror of

<sup>1</sup> This section of six Arab Patriarchs having been handed in manuscript to the Rev. Dr. Margoliouth, Laudian Professor of Arabic, Oxford, on July 1, 1909, he wrote as follows: "I have verified the quotations from the Greek History of the Patriarchate of Jerusalem, and they are correct."

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Syria and Egypt, A.D. 1517, the Patriarch Attalah must have been an Arab (p. 470).

On p. 480 there are indications that from the time of the Patriarchate of Germanus, A.D. 1534, there was a succession of Greek Patriarchs, but that, nevertheless, SOPHRONIUS, who came from Aleppo, and became Patriarch A.D. 1770 (p. 587), and Anthimus, from between the two rivers, *i.e.* Mesopotamia, A.D. 1788 (p. 588), came in amongst them as Arabs.

In the *History of Mount Sinai*, printed in Venice, A.D. 1817, by Nicolas Gallikas, it is stated on p. 151 that "scarcely a generation passed from the appearance of Mohammed in those regions before the lapse and destruction of many convents throughout Egypt, Palestine and the Red Sea districts, some of them because of the flight of many monks through fear, so that many of the monks of our race (Greek) took refuge in the district that were blackened by the sons of the Ionians. For this cause the number of Greek monks decreased because of their flight from Sinai, and the number of native Arab monks increased. It was the same at Jerusalem in the Convent of the Sepulchre of Salvation, so that there was a sufficient number of Arab Archbishops in the period of the Caliphs, and of the rulers and Sultans of Egypt and Palestine. Thus many of the Arabs became Patriarchs of Alexandria and Jerusalem. In the Arab books in the Convent of Sinai there are the names of the Archbishops and other dignitaries before the times of the Sultans, and also names of the monks."

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A well-informed "Orthodox" lay correspondent informs me that "as for the question of the accuracy of Neale's statements about the Syrian Patriarchs, you know the Syrians have no trustworthy documents of any kind. *Neale* is our authority in many questions, and he is, probably, quite right. A Syrian friend spent *years* trying to elucidate that very question, without success. It is more than probable that there were Syrian Patriarchs, as, at that time, Greece had not begun to dream about independence, etc., and the difference was quite unnoticed between Greek and Syrian Orthodox."

In a booklet entitled *Palestine, Hellenism, and Clericalism*, by Frank Karsal, Constandrus I, Patriarch of Constantinople, is quoted as writing: "After the dispersion of the Crusaders until A.D. 1534, all the Patriarchs of Jerusalem were Arabs, appointed by the local priests and the higher clergy." Alexandrus Ipvlantis, the author of a Greek book entitled *After the Fall of Constantinople*, says: "All the Patriarchs of Jerusalem who preceded Germanus were Arabs."

A native correspondent of the *Egyptian Daily Post*, February 10, 1909, writing from Jerusalem, makes the following statement, the exact details of which I have failed to verify—

"Certain it is, that in the year 637 A.D., when Omar took Jerusalem, the Patriarch Sophronius, *an Arab*" (the italics are mine), "native of Damascus, with all his Clergy met Omar, and the Patriarch handed him the keys of the Holy Sepulchre—a sign of submission. . . .

The last Arab Patriarch was the honourable Anthimus (died 1807)."

As considerable interest is being taken in Jerusalem, since the New Constitution came into existence in 1908, in connection with the *nationality* of Elias I, and other early Patriarchs, these particulars, however scanty, and necessarily imperfect, seem necessary.

### The Synod of Jerusalem : A.D. 1672.

THE Synod of Jerusalem (usually miscalled the Synod of Bethlehem, because the summons was made at Bethlehem) is the last important official pronouncement of this Patriarchate. The enemies of Cyril Lucar, Patriarch of Alexandria (A.D. 1602), and subsequently of Constantinople, represented him as aiming at the reformation of the Eastern Church on Calvinistic lines, in his *Confession of Faith*. The Synod condemned this Confession, denied that Cyril Lucar was its author, and endorsed the Russian Archimandrite Peter Mogila's Confession of Faith. Its "Acts and Decrees," held under Dositheus, the Patriarch, were published A.D. 1672. This Synod has a peculiar interest, as being almost the only deliberate utterance of the East against the later heresies of the West.<sup>1</sup>

<sup>1</sup> A fair account of the rise, progress, and final decision of "the Council of Bethlehem" on March 20, 1672, is given in Neale's *Patriarchate of Alexandria*, book vi, section xv. The Acts of this Synod were authenticated by M. de Nointel, French Ambassador at Constantinople. "The Acts and Decrees of the Synod of Jerusalem, sometimes called the Council of Bethlehem holden under Dositheus, Patriarch of Jerusalem in 1672," are printed in full, with notes, by Mr. J. N. W. B. Robertson, London, Thomas Baker, 1899.



ICONOSTASIS IN THE CHURCH OF THE NATIVITY, BETHLEHEM



## Some Bibliographical Notes.

### Information respecting the Anglican Church for the Orthodox Eastern Church.

THE Society for Promoting Christian Knowledge having made generous grants of the Bishop of Salisbury's *Teaching of the Church of England, on some points of religion, set forth for the information of Orthodox Christians of the East, in the form of answers to questions*, several copies of the Greek, Arabic and Russian editions are being distributed among leading Orthodox Ecclesiastics, and educated laity. This publication has, unquestionably, proved of immense service in lessening prejudices against the Anglican Church in the Near East. The second revised Greek edition is issued with the Imprimatur of "F. Cantuar, June 27, 1900." <sup>1</sup>

<sup>1</sup> A carefully revised edition by Dr. Brightman, of the Greek *Book of Common Prayer* is now passing through the Oxford University Press. It will be published by the S.P.C.K. This Society has also issued *Archiepiscopi Cantuariensis Epistola. Græce et Latine et Arabice. Una Cum Sententiis Conventus Lambethani—ANNI MDCCCXIII.* Letter of the Archbishop of Canterbury, together with certain Resolutions passed at the 1908 Lambeth Conference, in Greek, Latin, and Arabic. 2s. 6d.

## Occasional Papers (No. 2 and 5) of the Eastern Church Association.

No allusion has been made to the doctrines, discipline, and ritual of the Holy Orthodox Eastern Church.

This would have been outside the purpose of a necessarily brief sketch of the *present condition* of only one of the four Patriarchates. Those who wish to become interested in Eastern Church questions constantly inquire whether there are any short, inexpensive English publications giving reliable information concerning the Orthodox Eastern Church.

Two 1/- pamphlets, issued by the *Eastern Church Association*, published by James Parker & Co., Oxford, exactly meet these requirements. Their titles are—

(1) *The Church of England and the Eastern Patriarchates*. Lecture delivered at Oxford to the Summer School of Clergy, Wednesday, 27th July, 1898, by the Right Rev. John Wordsworth, D.D., Bishop of Salisbury. With three appendices describing the recent relations with the Patriarchates, A.D. 1902.

(2) *The Worship of the Orthodox Church, a manual of information*. Edited by the Reverend C. R. Davey Biggs, D.D., Vicar of SS. Philip and James, Oxford, A.D. 1903.

*A brief and comprehensive Handbook of the Holy Eastern Orthodox Church*, by the Rev. F. G. Cole, was published by Skeffington & Sons, in 1907, under the title of "Mother of all Churches."

## APPENDIX I

### Catamôn—the House of St. Simeon.

THE fortunes of Cata-Monas (a place of retirement), the country official residence of the Patriarch, seem in old days to have been somewhat associated with those of the Convent of the Cross. Traditionally the family dwelling place, and enclosing the estate of St. Simeon (St. Luke ii. 25),<sup>1</sup> it became, with the site of this Convent, in 1177, the property of Vachtang, King of the Georgians, or Iberians, who there built and established a religious house. Like the Convent of the Cross it seems, owing to its isolated position, to have been fortified. We hear of its destruction, and of its restoration in 1527, and again in 1646. What in 1738 were described as ruins of a castle, containing Georgian inscriptions, seems later to have wholly disappeared. They were discovered in 1859 by the monk Abramius, who, as stated in an inscription near the entrance, purchased the property, and restored the Church, preserving, so far as possible, the tombs, inscriptions, and mosaics belonging to the ancient edifice.

The Patriarch Nicodemus built the house, and his successor, Gerasimus, extended and beautified the garden—now a favourite resort of the Jerusalem populace.

<sup>1</sup> "Simon the Just, the Receiver of God," is commemorated on February 3 in the Kalendar of the Byzantine Church.

## APPENDIX II

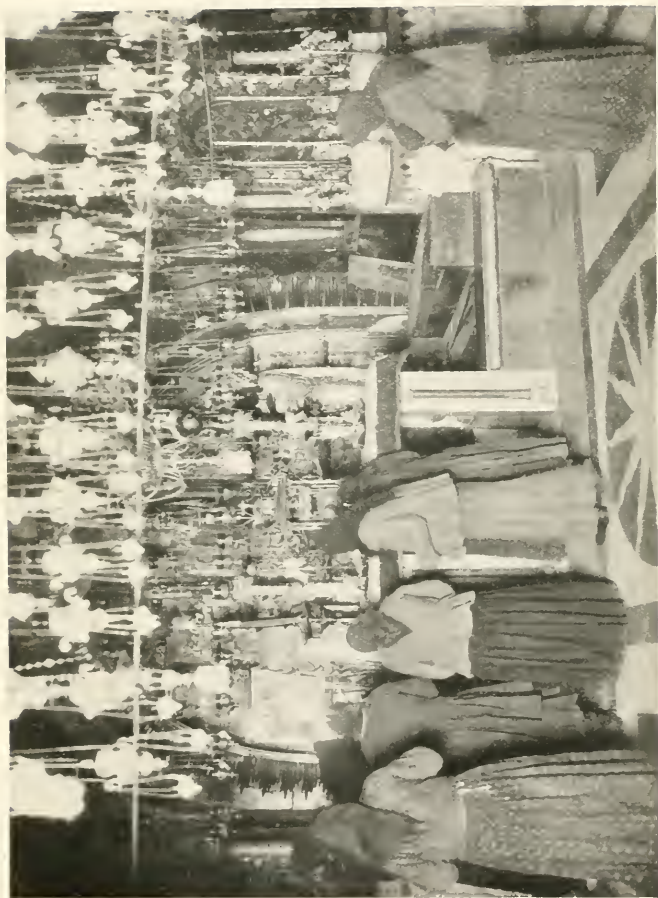
### **The Russian Imperial Palestine Society.**

THE ordinary tourist in the Holy Land hears little or nothing from his dragoman of the work of the Russian *Imperial Palestine Society*. This is purely a charitable organization, giving education gratis to the Orthodox natives of Palestine and Syria, and endeavouring to keep them loyal to their own religion. The Society does not aim at the conversion of different creeds, but only to enlighten and instruct Orthodox Arabs.

The sums of which this Society disposes are mostly voluntary contributions of the members of the I.P.S., and of an annual collection, which takes place one day in each year (the Saturday before Palm Sunday) throughout the whole of Russia.

The chief object of the I.P.S., however, is the encouragement and protection of Russian pilgrims to the sacred sites of Eastern Christendom. This was the primary object in view when it was founded in 1837. Previous to this date pilgrims were exposed to the tender mercies of professional sharpers.

In its early days the I.P.S. was under the direction of the Grand Duke Sergius, brother of Alexander III. It now numbers over 1,500 members, and includes the Emperor, the Royal Family, and distinguished ecclesiastics. All receive a medal in gold, silver or bronze,



GREEK ALTAR, CALVARY, WITH RUSSIAN PILGRIMS







RUSSIAN ARCHIMANDRITE  
(VESTED)

## THE PATRIARCHATE OF JERUSALEM

according to their distinction, and the value of their services, and the Society has its own flag and coat-of-arms.

The Russians have four Churches in and around the City walls, under the superintendence of their own Archimandrite, Leonidas. It was not until 1844 that the Representative of the Russian Church, in the person of an Archimandrite, arrived in Jerusalem, and not till 1858, after the Crimean War, that a Russian Consulate was established.

Russia has two excellent Hospices for better class paying guests, and a range of extensive premises for ordinary pilgrims, including Hospital, Lunatic Asylum and Schools, on the north-west side of the City.

Accurate statistics as regards the Russian Schools in Palestine are impossible, because Schools for native Arab children are opened and closed according to circumstances. The Sultan granted a Firman, in 1902, to eighty-four Schools, acknowledging their educational status, so that students passing thence could enter institutions in Russia.

Among the Russian peasantry there is a passion for pilgrimage. The Reverend Dr. Headlam, in his *Teaching of the Russian Church*, Eastern Church Association, 1897, p. 27, justly remarks that "there is no sight in Palestine more impressive than that of the devotion, and enthusiasm and endurance of the Russian Pilgrims."

In addition to the above-mentioned Palestine Society, the Mission (under the Church) establishes schools,

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bringing up the total number to probably at least one hundred.

There are also six free Ambulances in various villages, doing excellent work.

A variety of substantial Russian institutions are scattered throughout the land, viz. at the Mount of Olives, Ramallah, Ain-Kârim, Beit-Jala, Bethlehem, Ramleh, Aroub, Hebron, Jericho, Nazareth and Tiberias.

The 7-8,000 Russian Pilgrims (sometimes more) who visit the Holy City annually, leave on an average £10 each in the hands of the Greek Church. Even before the Crimean War, and growth of Russian interest, Russia contributed £3,000 a year to the Holy Places.<sup>1</sup>

The Church of St. Mary Magdalene, situated above the Latin Garden of Gethsemane, built in the pure Muscovite style, with its seven bulbous gilt domes, and adorned in the interior with beautiful paintings, was erected in 1888 at the expense of the Emperor Alexander III.

## APPENDIX III

### The Celebrated Mādaba Mosaic Map.

MĀDABA, originally a flourishing city of the Moabites (Joshua xiii. 9), became the seat of a Bishop within the Patriarchate of Antioch, but was, with other Sees,

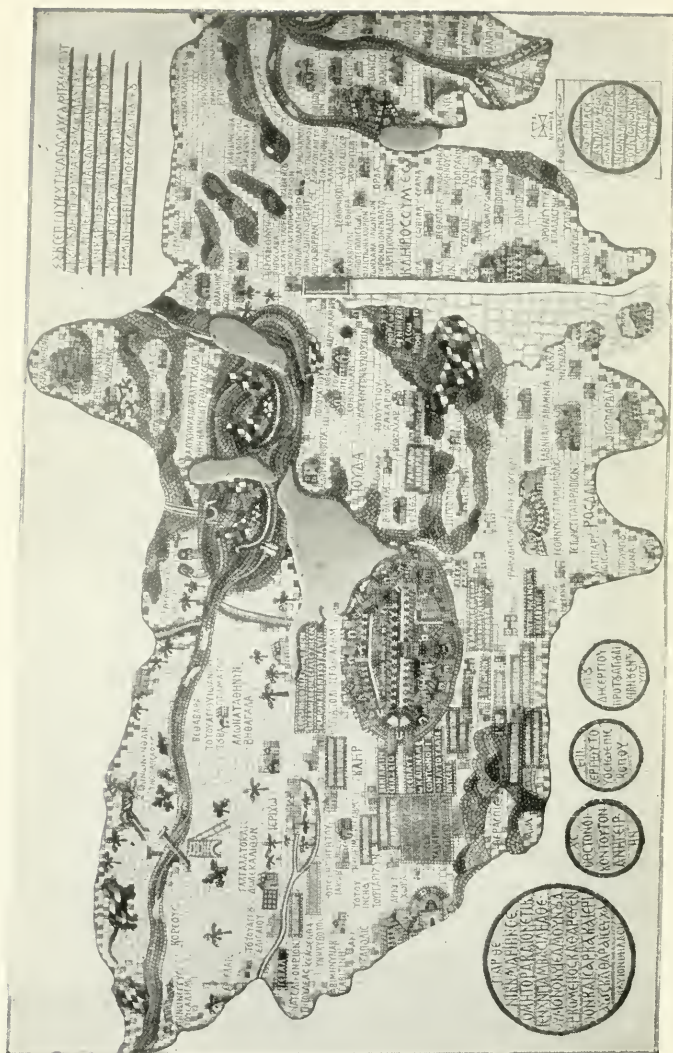
<sup>1</sup> *Inner Jerusalem*, by A. Goodrich-Freer, c. vi, Russia in Jerusalem. London: Archibald Constable & Co., Ltd., 1904.



RUSSIAN CHURCH OF ST. MARY MAGDALENE,  
AT THE FOOT OF THE MOUNT OF OLIVES







THE MADABA MOSAIC MAP

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annexed to the Patriarchate of Jerusalem by the Council of Chalcedon, A.D. 451.

The celebrated Mosaic—the Mādaba Map—discovered in 1884, was not known to the public until 1897. It is a map, in fine mosaic, of Palestine, including a part of Lower Egypt, belonging to the fifth or sixth centuries, much broken and injured at the edges, and, obviously, reduced in extent. It serves, at present, as part of the flooring of the Greek Church, but, on account of its value, as possibly the oldest map of Palestine in existence, it is, very properly, covered in with glass. The colours, which are various, and arranged with a view to science rather than to art, are as fresh as the day they were laid, and the mosaic is a combination of a map, a picture, and a ground plan.

Archdeacon Cleopas, the Librarian of the Patriarchate, who is spoken of as the discoverer (although it had been locally known for thirteen years), thus describes it: "The artist was not content to give simply the names of the towns, but, moreover, with careful pains, he shows the form, size, and plan of any town of importance; and further, how many doors and gates it has, whether these lie to east or west, what important buildings it contains, what is their style, and what is the old name of the town, as well as that in use; where hills are found and where plains; where rivers, and brooks and forests; where springs and where hot springs; where ponds and lakes; where boats and ships; where palms and where bananas; all these, in their natural colours, are exactly indicated

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upon the map." *In a Syrian Saddle*, c. III, Mâdaba, by A. Goodrich-Freer. Methuen & Co., London.

In *The City of Jerusalem*,<sup>1</sup> Colonel Conder describes this fragment of Mosaic as representing Palestine as far north as Shechem, both east and west of Jordan, with the Sinaitic Desert and the Nile Delta. All its inscriptions are in Byzantine Greek characters, earlier than those in use in the Middle Ages.

### Lately Published.

1. *Daily Prayer of the Monk Parthenius, of the Pecherskaja Laura, Kieff*, translated from the Russian. Fourth edition, price 6d.

2. *The Great Doxology*, from the Mattins of the Holy Eastern Church. Price 6d.

To be obtained of

Mrs. JEANS,

10, Walerand Road,

Lewisham,

London, S.E.

*The Egyptian Church.* (Illustrated.) *The Abyssinian Church.* (Illustrated.) With prefaces by the Rev. Professor Sayce, LL.D. Published by Messrs. Cope & Fenwick, 16, Cliffords' Inn, Fleet Street, London. 1909. Price 1s. 6d. each.

### PREPARING FOR PUBLICATION:

*The Armenian (Gregorian) Church.* (With illustrations.)

<sup>1</sup> John Murray, London, 1909, pp. 200-202, 221.

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*Richard Clay & Sons, Limited, London and Bungay.*







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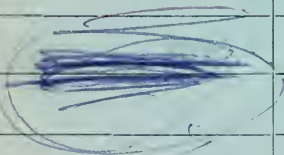
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